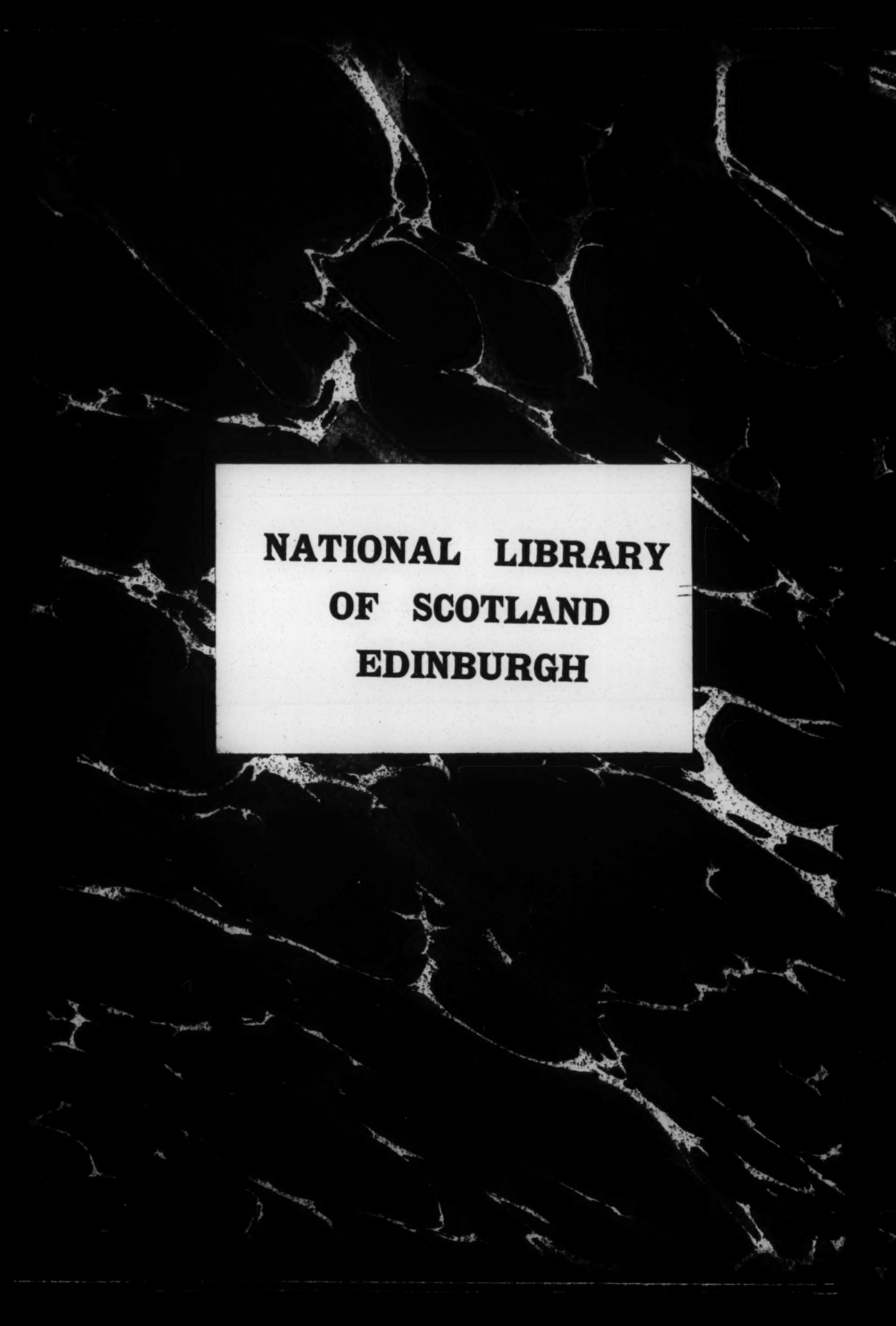
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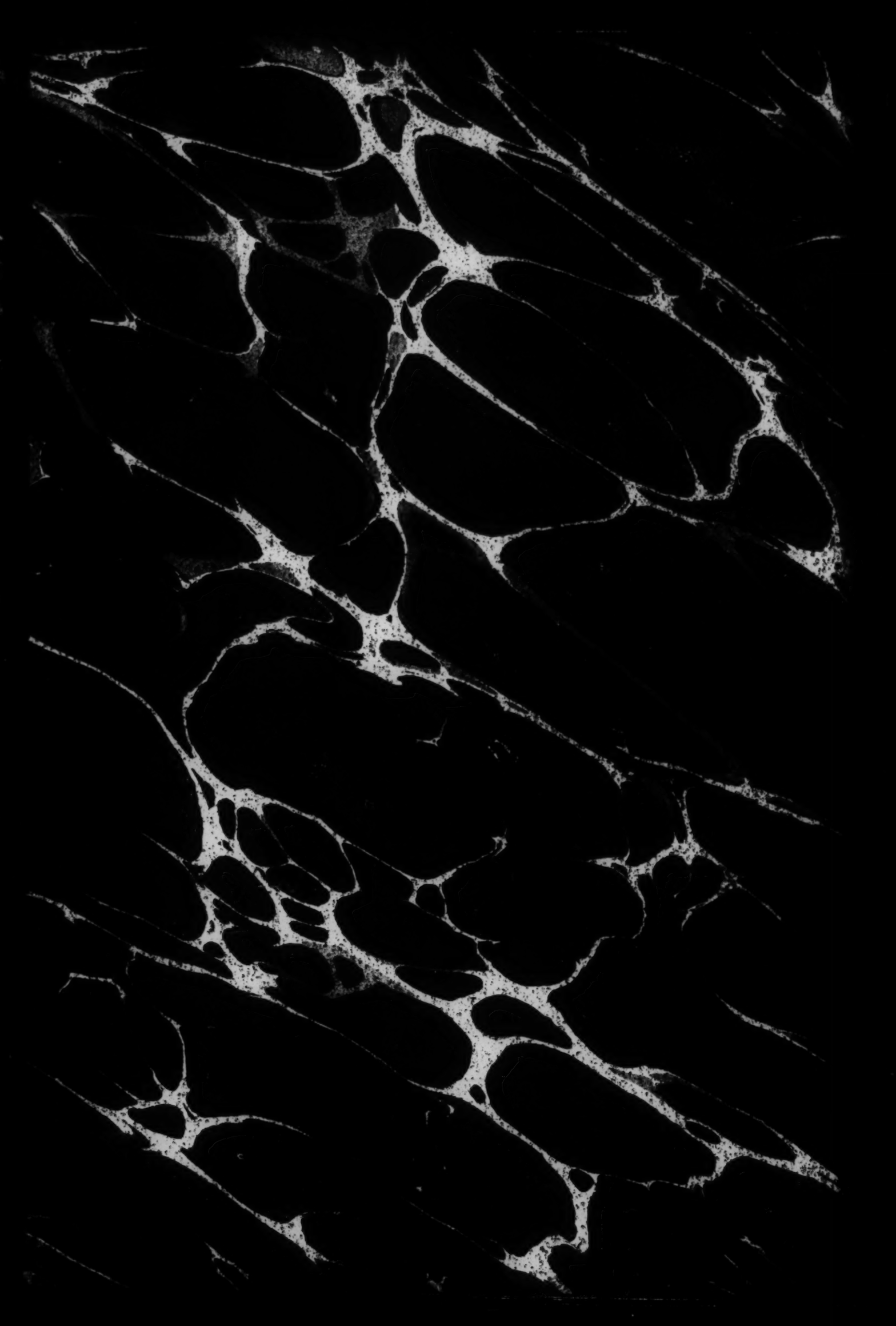

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ANE ADMONI-
TIOVN DIRECT TO THE
trew Lordis maintenaris of Iustice, and
obedience to the Kingis Grace.

M. G. B.

IMPRENTIT AT
STRIVILING BE ROBERT
LEKPREVIK.

ANNO. DO. M. D. LXX.

IMPRIMATUR

ANE ADMONITIOVN DIRECT TO THE Trew Lordis maintenaris of Iustice, and obedience to the Kingis Grace.

M. G. B.

IT may seme to zour Lordschippis, yat I melling with heich materis of gouernig of cōmoun welthis, do pas myne estait, being of sa meane qualitie, & forzettis my dewtie, geuing counsal to ye wysest of yis realme. Not the ies, seing the miserie sa greit appeiring, and the calamitie sa neir approching, I thocht it les fault, to incur the cryme of surmounting my priuate estait, then the blame of neglecting the publict danger. Thairfoir I chesit rather to vnderly the opinioun of presumptioun in speiking, then of tressoun in silence: and specially of sic thingis, as euin seme presently to redound to the perpetuall schame of zour Lordschippis, distructioun of this royall estate, and ruyne of the haill commoun-welth of Scotland. On this consideratioun I haue takin in hand at this tyme to aduerteis zour honouris of sic thigis as I thocht

to appertene, baith to zour Lordſchippis in ſpeciall, and in generall to the haill commoditie of this realme, in punitioun of tratouris, pacificatioun of troublis amangis zour ſelfis, and continuatioun of peice with our nichtbouris. Of the quhilk I haue takin the trauell to wryte, and do remit the judgement to zour diſcretioun: hoiping at leiſt, that althocht my wit and foirſicht ſall not ſatiſfie zow, zit my gude wil ſall not diſpleis zow: of the quhilk aduertiſment ye ſoume is this.

¶ Firſt, to conſidder how godly the actioun is quhilk ze haue in hand: to wit, The defence of zour King, ane innocent pupill, the eſtabliſching of Religioun, punitioun of theifis and tratouris, and maintenance of peice and quyetnes amangis zour ſelfis, and with forane nationnis.

¶ Item remember how ze haue vindicat this realme from the thraldome of ſtrangeris, out of domeſtik tyrannie, and out of a publik diſhonor in the ſicht of all forane nationnis, we being altogidder eſtemit a pepill murtherar of Kingis, & impacient of Lawis, and Magiſtratis, in reſpect of the murther of the laite King Henry, within the wallis of the principall towne, the greiteſt of the Nobilitie being preſent with the Quene for the tyme, and be zour power ane part of the

cheif

cheif tratouris tryit from amangis the trew subiectis: quhairby ſtrangeris wer conſtranit eſterwart as mekle to praiſe zour Iuſtice, as of befoir thay wrangfully condempnit zour iniuſtice.

¶Item remember how far in doing the ſame ze haue obliſt zour ſelfis befoir the haill warld, to continew in the ſame vertew of Iuſtice, and quhat blame ze ſall incur, gif ze be inconſtant. For all men can beleif na vtherwyſe, gif ye tyme following be nocht conforme to the tyme paſt, yat nouther honour, nor commoū-welth ſteirit zow vp then, bot rather ſum particular tending to zour priuate commodities.

Alſo remember how mony gentill and honeſt meanis ze haue ſocht in tymes paſt, to caus the King be acknawledgit, and the countrie put at reſt, and how vnprofitabill hes bene zour honeſtie in treitting, zour vailzeand curage in weir, zour mercyfulnes in victorie, zour clemencie in puniſching, and facilitie in reconciliatioun.

Quhilk thingis witneſsis ſufficientlie, that ze eſtemit na man enemie that wald leif in peice vnder the Kingis authoritie: that ze wer neuer deſyrous of blude, geir, nor honour of ſic as wald not, rather in making of troubill and ſeditioun, declair thame ſelfis enemeis to God & ye Kingis Maieſtie, nor leif in concord and amitie

with thair nichtbouris vnder the correctioun of Iuſtice.

¶And ſen ze can nouther bow thair obſtinat hicht with pacience, nor meaſe thair ſtubburne hartis with gentilnes, nor ſatiſſie thair inordinat deſyris vtherwyſe then with the Kingis blude and zouris, the diſtructioun of Religioun, baniſching of Iuſtice, and fre permiſſioun of crueltie and miſordour: zour wiſdomes may eaſely conſidder what kynd of medicine, is not only meit, bot alſwa neceſſair for mending of ſic ane maladie.

¶And to the effect that ze may the better cõſidder this neceſſitie of medicine, remember quhat kynd of pepil thay ar, that profeſſis yame ſelfis in deid, and diſſemblis in word to be enemeis to God, to Iuſtice, and to zow, becaus ze maintene the Kingis actioun.

Sum of thame ar conſellaris of the King his fatheris ſlauchter, ſum conuoyaris of him to the ſchambles, that ſlew his grandſchir, baniſchit his father, and not ſatiſfyit to haue ſlane him ſelf, murtherit the Kingis Regent, and now ſeikis his awin blude, that thay may fulfill thair crueltie and auarice being Kingis, quhilk thay begouth to exerciſe the tyme of thair gouerning.

Vtheris ar, that being alliat or neir of kyn to

ye Hammiltounis, thinkis to be participat of all thair prosperitie and sueces.

Vtheris being gyltie of King Henryis deith, in the first parliamēt haldin in the Kingis regne that now is, could weill accord, that the Quene sould haue bene put to deith alswa.

And seing thay could not obtene that point, the nixt schift of thair impietie was to put doun the King, that he sould not rest to reuenge his fatheris deith: quhilk thay thocht could not be mair easie done, then be bringing hame the Q. with sic a husband, yat outher for auld haitrent, or for new couatice, wald desyre the first degre of succussioun to be of his awin blude.

Sum vtheris ar practisit in casting of Courtis, & reuoluing of estatis, be raising of ciuile weir, and ar becum richer then euer thay hoipit. And becaus thay haue found the practise sa gude in tyme past, now thay seik all wayis to continew it, and hauing anis gustit how gude fisching it is in drumly watteris, thay can be na maner leif the craft.

Vtheris of that factioun, ar, sum papistis, sum feynit protestantis, that hes na God bot geir, & desyris agane the papistrie, not for luif thay beir to it (for thay ar scorneris of all religioun) bot hoping to haue promotioun of idill belleis to

benefices, and lamentis thir present estait, quhair
(as thay say) Ministeris gettis all, and leiffis
thing to guder fellowis: and to this intent thay
wald set vp the Quenis authoritie, say thay: ni

Sum thair be also yat vnder tullour of seiking
the Quenis authoritie, thinkis to eschaip ye pu-
nischement of auld faultis, and haue licence in
tyme to cum to oppres thair nichtbouris, yat he
febiller nor thay

Now haue I to schaw zow be cõiecture quhat
frute is to be hoipit of ane assembly of sic men
as for ye maist part ar of insatiabill gredynes, in-
tollerabill arrogance, without faith in promeis,
measure in couatice, pietie to the inferiour, obe-
dience to the superiour, in peice desyrous of
troubill, in weir thristie of blude, nurysseris of
thift, raiseris of rebellioun, conceleris of trans-
touris, inuenteris of tressõ: with hand reddy to
murther, mynd to dissaif, hart voyde of treuth
and full of fellonie, toung trampit in dissait, and
wordis tending to fals, practise without veritie,
be quhilk properteis, and mony vtheris thair-
untocioynit, as is knawin to all men, ze that vn-
derstandis thair beginning, progres, and haill
lyfe, may easilie remember to quhome this ge-
nerall speiking appertenis in speciall: and als it
is not vnknawin to sic as knawis the personis

how

how thay ar mellit with godles papistis, harlot protestantis, commoun brybouris, haly in word, hypocreitis in hart, proude contempneris of Machiauell mockeris of all religioun and vertew, bludie bouchouris, and oppin oppressouris, fortifiaris of theifis, and maintaineris of traitouris.

It is alswa necessarie to zour Lordschippis to vnderstand thair pretence, that gif it be a thing quhilk may stand with the tranquillitie of the commoun-welth, zour Lordschippis may in supart, rather condiscend to thair inordinate lust, nor put the haill estait in ieopardie of battell.

First, it is not honour, riches, nor authoritie yat thay desyre: for thay haue had, and als hes presently, and may haue in tyme to cum sic part of all thay thingis, as a priuat man may haue in this realme, not being chargeabill to the countrie, or ony suspectit to ane King, and vnassurit of his awin estait.

It is not the delyueranee of the Quene that thay seik (as thair doingis contrair to thair word testifyis manifestlie) for gif thay wald haue hir delyuerit, thay wald haue procurit be all meanis possibill, the Quene of Inglandis fauour & support, in quhais power ye haill recouerance stuid haly, and not offendit hir sa heichlie as yai haue done, and daylie dois in participatioun of the co-

ſpyrit treſſoū, to put hir maieſtie not only out o
hir ſtait, bot out of this lyfe preſent: nor in reſer
ting and maintening of hir rebellis contrair to
promeis and ſolempne contract of pacificatioun
betuix thir twa realmes: nouther zit haue houn
dit furth, proude and vncircumſpect zoung mē
to hery, burne, and ſlay, & tak preſoneris in hir
realme, and vſe all miſordour and crueltie, not
onelie vſit in weir, bot deteſtabill to all barbar &
wyld Tartaris, in ſlaying of preſoneris, & cōtrair
to all humanitie & iuſtice, keiping na promeis to
miſerabill catiues reſauit anis to yair mercy. And
all this was done be cōmandement of ſic as ſayi
thay ſeik the Quenis delyuerance, and reprochi
to thame be the doaris of thay miſcheifis, ſaying
that thay enterit thame in danger, and ſupporti
thame not in miſter, ſa mekle as to cum to Law
der, & luik frō thame: in quhilk deſerting of yair
collegis, thay ſchew crueltie ioynit with falſ
heid, and maiſt heich treſſoun aganis ye Quene,
pretending in word hir delyuerance, and thop
ping in wark hir recouerance, the quhilk (as e
uerie man may cleirly ſe) thay ſocht, as he the
ſocht his wyfe drownit in the riuer aganis th
ſtreime.

It is not the Quenis authoritie that thay wal
ſet vp in hir abſence: for gif that wer thair int
tiou

ioun, quhome can thay place in it mair freindly
o, hir then hir onlie Sone? or quhat Gouernour
nay thay put to him les suspect, nor sic men as
es na pretens of succesioun to the Crowne, or
ny hoip of proffeit to cum to thame efter his
leith? or thay that euer hes bene trew seruandis
o Kingis befoir him, sould thay not be preferrie
o his paternall enemeis, zea, and slayeris of his
ather, and sollicitaris of strangeris to seik his
nocent blude?

Quhat then sall we think that thir men seikis
nder pretence of the Quenis authoritie, seing
ay can not bring hame the quene to set hir vp
authoritie, nor will not suffer the King lauch
lly inaugurat and confirmit be decreit of Par
ment, to bruik it, with sa mony of his tutouris
oslin be his mother, as ar not to be suspectit to
ill him harme? I traist it is not vneasie to per
if be thair haill progres now presently, and in
me bypast, yat thay desyre na vther thing bot
e deith of the King and Quene of Scotland,
set vp the Hammiltounis in authoritie, to the
hilk thay haue aspyrit be craftie meanis thir
ftie zeiris ago. And seing thair purpois succe
t not be craftie and secreit meanis, now thay
llow the same traide conioyning to falsheid,
ppin wickitnes.

And that ze may se quhat meanis thay haue

wit, thir fyftie zeiris bypaſt, to ſet vp be cra
this authoritie, quhilk now thay ſeik be violēc
force, and treſſoun, I will call to zour memori
ſum of thair practiſis, quhilk mony of zow ma
remember alweill as I.

Firſt efter the deith of King Iames the fourt
Iohne Duke of Albany choſin be the Nobiliti
to gouerne in the Kingis les-age; the Hammil-
tounis thinking that he had bene als wickit a
thay, and ſould to his awin aduancement pu
doun ye King, being of tender age for ye tyme,
and be the deceis of his brother left alone, an
that thay wald eaſilie get thair hand bezond y
Duke, being ane ſtranger and without ſucceſſi-
oun of his body, held thame quyet for a ſeaſon
thinking that vther mēnis actioun ſould be yai
promotioun. Bot ſeing yat ye Duke, as a prince
baith wyſe & vertuous, to bring him ſelf out o
ſic ſuſpitioun, put four lordis eſtemit of ye maiſ
trew and vertuous in Scotland in that tyme, t
attend on the Kingis grace (to wit, the Er
Merchell, the Lordis Erſkyn, Ruthuen, & Bor
thick:) the Hammiltounis being out of hoip o
the Kingis putting doun be the Duke of Alba
ny, and out of credeit to do him ony harme b
thame ſelfis, maid ane conſpiracie with certa
Lordis, to put the ſaid Duke out of authoritie,

tak it on thame selfis: that all thingis put in thair power, thay micht vse the King, and the realme at yair awin plesure. To that effect thay tuik the Castell of Glasgow, and thair maid ane assemblie of thair factioun, the quhilk was dissoluit be the haistie cūming of the Duke of Albany with ane armie: for feir of the quhilk, the Erle of Arrane cheif of that cumpany, fled to his wyfis brother the Lord Hume, being then out of Court.

The secund conspiracie was efter the Dukis last departing (the foirsaidis Lordis separat from attending on the King) deuysit be Schir Iames Hammiltoun, bastard sone to the said Erle of Arrane, quha conspyrit the Kingis deith, then being in his hous in the abbay of Halyruidhous: quhilk conspiracie efter mony zeiris reueillit, ye said Schir Iames sufferit deith for it.

The thrid conspiracie (yat come to our knawledge) was, that the Kingis grace ryding oft tymes betuix Striuiling and the Downe of Menteith, to vefeit ane gentill womā of his motheris, making residence in the Downe: and cōmounly accumpanyit with ane, or twa hors be nicht, the said Schir Iames proponit to certane gentil men the slauchter of him, and assayit it not, becaus ye executaris wald tak na thing on hand without him self had bene present.

This last § is not in the next following copy wch seems to have been a former edition, nor in the MS. 1570. Cotton's Library.

Thir conſpiracies not being execute, Schir
ames perſeuerit in his euill intentioun, and be
greit meanis in Court ſocht alwayis yat ye K
ſould not mary, that for laik of his ſucceſsio
the Hammiltounis micht cum to thair inten
For ye King was zoung, luſty, & reddy to au
ture his perſoun to all hazardis, baith be ſey a
land, in doun putting of theifis, and vpſetting
Iuſtice. The Hammiltounis luikit on quhen ſ
nes, throw exceſſe of trauell, or ſum vther rak
auenture ſould cut him of without children: a
deſtitute of this hoip, firſt he ſtoppit the Kin
meting with his vncle ye King of Ingland, qu
at that tyme hauing bot ane douchter, was w
ling to haue maryit hir with the King of Sc
land, and maid him King of the haill Ile e
him, & to haue enterit him at that preſent ty
in poſſeſsioun of the Duchy of Zorke. Bot t
ſaid Schir Iames euer hauing eye to his a
ſcope, hinderit this purpois be ſum of the Kin
familiaris, yat he had practiſit with, be giftis, b
ſpecially be the Biſchop of Sanctandrois Ia
Botoun, vncle to the Erle of Atrunes mother,
greit vncle to Schir Iames wyfe, and raiſsit
ſuſpitioun betuix the twa Kingis, that bro
baith the realmes in greit beſynes.
This purpois, as ſaid is, put abak, the King ſe

yat his ambassadouris furtherit not at his plesure, thocht meit him self in persoun to ga be sey in France: and Schir Iames Hammiltoun persequering in his former intentioun went with him, to hinder his mariage, be al meanis yat he micht: and to that effect, the King sleiping in the schip without ony necessitie of wynde and wedder, Schir Iames causit the marineris to turne saill of the west coist of Ingland bakwart, and land in Galloway, quhair the King was verray miscontent with Schir Iames, & Maister Dauid Panter, principall causeris of his returning, as diueris yat was in the schip zit liuing cã report. And fra yat tyme furth, the King hauing tryit out his prence, and persuing his vnfaithfull deiling euer disfauourit him, & to his greit displesure fauourit oppinlie the Erle of Lennox, and his freindis in his absence: the quhilk Erle pretendit a richt & tyll to the haill Erldome of Arrane, ye present Erle for that tyme being knawin to be bastard: as also it was in mẽnis recent memorie, how schir Iames Hammiltoun had cruellie slane ye Erle of Lennox at Linlythgow, euin to the greit displesure of ye Erle of Arrane, father to Schir Iames, and vncle to the Erle of Lennox, cũming be the Kingis commandement to Linlythgow. Sa the King, as said is, vnderstanding the priuate prac-

tick of Schir Iames, in keiping him vnmary haistit him the mair eirneistlie to mary, to t effect, that his successioun micht put the Ham miltounis out of hoip of yair intent, and him o of danger be the Hammiltounis. And albeit y Schir Iames, to mak him self clene of that susp tioun, socht mony diuers wayis to ye distructi of the Erle of Arrane his brother, zit he cou neuer conqueis the Kingis fauour, vntill final he was executit for tressoun, and tuik ane mi rabill end conforme to his vngodly lyfe.

The King at last deceissit, & leuing ane dou ter of sex dayis auld, the Hammiltounis thoc all to be thairis. For then ye Erle of Arrane, a zoung man of small wit and greit inconstanc was set vp be sum of the Nobilitie, and sum f miliar seruandis of ye Kingis laitly deceissit. I thay thocht him mair tollerabill than the Ca dinall Betoun, quha be ane fals instrument h takin the supreme authoritie to him self.

The Erle of Arrane namit Gouernour be a priuate factioun, and fauourit be sa mony as pr fessit the trew Religioun of Christ, becaus was beleisit then to be of the same, howbeit was gentill of nature, zit his freindis for ye ma part wer gredie baith of geir and blude, and g uin to iniustice quhair gayne followit. Th

was in his tyme nathing ellis, bot weir, oppreſ-
ſioun, and brybing of his callit brother the Biſ-
chop of Sanctandrois, ſa that all the Eſtatis wer
wery of him, and diſchargit him of his office, &
chargit with it ane woman ſtranger.

In the beginning of his gouernment ye Quene
and hir mother wer keipit be him, rather lyke
preſoneris nor Princeſsis: bot zit that incómodi-
tie was caus of preſeruing of the Quenis lyfe, he
beleiſing to mary hir on his ſone. Bot eſter the
Erle of Lennox had delyuerit thame out of his
handis, and the Nobilitie had refuſit to mary hir
on his ſone, howbeit he left his former freindis,
& come to ye Quene, abiurit his religioun in ye
gray freiris of Striuiling, zit he could neuer cum
agane to his pretendit cleaming to ye Crowne,
quhilk he had lang ſocht, partly be fauour of ſic
of the Nobilitie as wer alliat with him, & partlie
be diſtructioun of the ancient houſis that micht
haue put impediment to his vnreſonabill ambi-
ioun. For hauing baniſchit the Erle of Lennox,
he thocht the Erle of Angus to be ye principal
that micht reſiſt him, & hauing enterit in ward
chir George Dowglas, to be mair aſſurit he ſad
or ye ſaid Erle of Angus in freindly maner, &
put him in preſoun without ony iuſt occaſioun,
and wald haue beheidit yame baith, gif the arry-

uing of the Inglis armie had not ſtayit his pu
pois: be the quhilk, and feir of the murmour
the pepill, he was conſtranit to delyuer tham
And ſeing he durſt not at ſic a tyme put tham
doun be tyrannie, he offerit thame to the ſwo
of the enemie, to be ſlane be thame. And to th
effect, that thay and thair freindis, hauing p
abak ye Inglis horſmen, and reſſauing ane vth
charge, micht be the mair eaſilie ſlaine thay ſt
ding in battell & fechting for him, he in ye ba
tell behind fled to tyne thame: and ſa thir nob
men, ſa far as lay in him, was ſlaine, and preſeru
be the prouidence of God.

The zoung Quene quhilk being in hir mothe
ris keiping, he micht not put doun, nor mary
his pleſure, he cõſentit to offer hir to the ſtorm
of ye ſey, and danger of enemeis, and ſauld hir
a ſlaue in Frãce, for ye Duchy of Chaſtellerau
ye quhilk he bruikis in name only, as ye Crow
of Scotland in fãtaſie: & reſauit ſic pryce for h
as treſſoun, periurie, and the ſelling of fre pe
ſounis ſould be recompenſit with. Bot zit ye c
uatice of ye Crowne yat he had ſauld, ceiſit n
heir. for befoir hir returning hame out of Frã
at the troublis quhilkis began anent the repr
ſing of the Frenchemen, and tyrannie agans t
religioun, how mony meanis ſocht the Hamm

tou

tounis to haue depryuit hir of all richt, and trãſlatit the Crowne to thame ſelfis, is knawin baith to Scotland and Ingland.

¶ Alſo eſter the Quenis arryuing in Scotland, ſche ſeiking a querrell aganis the ſaid Duke and ſum vther Lordis, vnder pretence yat yai had cõſpyrit againſt hir, for ye religiounis caus, ye Dukis freindis left him all, becaus that the reſt of ye Lordis wald not conſent to diſtroy the Quene, or derogat hir authoritie be ony maner of way. A lytill befoir the quhilk tyme, the occaſioun of the Dukis cõſpiracie with ye Erle Bothwell, to ſlay ye Erle of Murray in Falklãd, was na vther, bot becaus the ſaid Erle of Murray liuing, thay could nouther do the ſaid Q. harme in hir perſoun, nor diminiſche hir authoritie, nor cõſtrane hir to mary at thair pleſure, and to hir vtter diſpleſure.

¶ Eſter that the Quene had maryit with him quhome thay eſtemit thair auld enemie, & was with chylde, the gude Biſchop of Sanctandrois firſt callit Cuninghame, eſtemit Cowane, and at laſt awowit Hãmiltoun, not only conſpyrit with the Erle Bothwell, bot come with the Quene to Glaſgow, and conuoyit the King to ye place of his murther, the Biſchop being iudgeit as he was ſeildour or neuer of befoir whair he micht perſaif

the pleſure of that crueltie with all his ſenſis, &
help ye murtheraris, gif miſter had bene, & ſend
four of his familiar ſeruandis to the executioū o
the murther, watching all ye nicht, and thinking
lang to haue ye ioy of ye cūming of ye Crowne
a degre neirer to the hous of Hāmiltoun. And ſa
greit hoip, mellit with ambitioun, inflammit his
hart, for the Kingis deceis, that within ſchort
tyme he beleuit firmlie his callit brother to be
King, and he (the ſaid Biſchop) to be to him a
curatour during the haill tyme of his nonwit
quhilk had bene a langer terme yan Witſonday
or Martymes. For he thocht vndoutitly, yat the
Erle Bothwell ſould diſtroy ye zoung Prince, &
nocht ſuffer him proſper to reuenge his fatheris
deith, and preceid the Erlis children in ſucceſsi-
oun of the Crowne: and the zoung Prince anis
cut of, the Biſchop maid his rekning, yat the Q.
& ye Erle Bothwell hatit alreddy for ye ſlauch-
ter of the King hir huſband, and mair for the in-
nocent, wer eaſie to be diſtroyit with conſent of
all eſtatis, and the cryme eaſie to the Biſchop to
be prouin, quha knew all ye ſecreitis of the haill
diſſeigne. Or gif thay wald ſlay the Erle Both-
well, and ſpair the Quene, thay wer in hoip ſche
ſould mary Iohne Hāmiltoun the Duikis ſone,
quhome with merie luikis, & gentill countenāc
(as ſche

(as ſcho could weill do) ſcho had enterit in the paſtyme of the glaikis, and cauſit the reſt of the Hammiltounis to ſon for fainnes. Bot efter that ye Erle Bothwell had refuſit battell at Carbarry hill, the and Quene befoir the cumming of the Hammiltounis, come to the Lordis, the Hammiltounis as that tyme diſappointit, foſterit yair vaine hoip with a merie dreame, that the Quene ſould be puniſchit efter hir demeritis, and wer a tyme in dowbill ioy: the ane, that being red of the Quene, ſcho ſould not beir ma children to debar thame from ye Crowne: and ye vther, yat thay micht haue ane eaſie way to calumniat the Regent for diſtroying of the Quene. Bot ſeing hir keipit, thay blamit oppinlie ye Regent, quha keipit hir in ſtoir in diſpyte of yame (as yai ſaid, ſchawing in vnreuerend ſpeiking quhat fauour thay bure to thair Prince) to be a ſtude to caſt ma follis, to hinder thame of the ſucceſsioun of the Crowne. Zit for all that, thair wald nane of thame cum to Parliament to further thair deſyre with ane anerlie vote, bot lay bak to keip thame ſelfis at libertie, to repruif all that ſould be done in that conueutioun, & to fenze fauour towardis the Quene quhome thay haittit ſa, as gif be conſent of the Lordis, or vtherwyſe ſcho wer delyuerit, yai micht help hir to put doun ye Lordis, yat wald not put hir doun in fauour of yame.

This thair intentioun was oppinlie ſchawin, quhen the Quene being keipit in Lochleuin, be cõmandement of the haill Parliament, was delyuerit be cõſpiracie of ſum priuat men, eſpecialli of the Hammiltounis. For thay aſſemblit all yair forces to put doun the zoung King, and Lordis obedient to him. Quhilk euill will thay ſchew towardis the Lordis at the Langſyde, bringing with thame greit ſtoir of cordis, to murther and hang thame (gif thay had bene takin preſoneris, and the victorie fallin to the Hammiltounis) and the ſame euill will towardis the King in keiping the watter of Forthe, that he ſould not eſchaip yair cruel handis, being aſſurit gif he come in ye Quene of Inglandis power, that ſcho of hir accuſtomat clemencie and kyndnes of blude, wald not abandoun him to yair vnmercyfull cruelte experimẽtit alreddy in his father. And ſeing yat the prouidence of God had cloiſit ye dure to all yair wickednes at yat tyme, yai haue neuer ceiſſit ſince to ſeik enemeis to his grace in all ſtrãge natiounis. And perſauing yat thay had fair wordis of all vtheris, except of the Quenis maieſtie of Ingland, quha vnderſtude thair fals and treſſonabill deling, thay turnit thair haitrent aganis hir, and enterit in conſpiracie with ſum tratouris of Ingland, that wer als euill myndit towardis ye

Quenis

TO THE TREW LORDIS.

Queens maiestie yair Souerane, as the Hammiltounis wer to ye Kingis hienes of Scotland. This is nouther dremit in wardrop, nor hard throw a boir, bot a trew narratiue, of quhilk ye memorie is ludgeit in mennis hartis, baith Scottis & strangeris, and the veritie knawin. be the quhilk ze may vnderstād the Hammiltounis pretence thir fyftie zeiris and mair.

Efter sa mony wayis socht be yame to distroy the richt succesioun, & place yame in ye kingly rowme, seing all thair practisis could not auaill, and thair forces wer not sufficient, thay socht to augment thair factioun, adioyning to thame all that wer participant of the Kingis slauchter, and had aspyrit to slay ye Quene of Ingland. And to the effect thay mieht cū to thair wickit purpois, thay in a maner displayit a baner, & assembill to gidder all kynd of wickit men, as papistis, renegat protestantis, theifis, tratouris, murtheraris, & oppin oppressouris. As for yair adherētis in Scotland I neid not to expreme thair namis, nor the qualitеis of ye conspiratouris of Ingland, for yai ar weill aneuch knawin to zour Lordschippis. Zit ane I can not ouerpas, being ye cheif conspiratour chosin be thame to be King of Scotland and Ingland, I mene the Duke of Norfolk, in quhilk acte ze may se how ȝ thrist of zour bludo-

blindit thame agains thair awin vtilitie. First yai cheisit the principall enemie of the religiouu of Christ in this Ile, accumpanyit with vther fylthie idolateris, to change the stait of the Kirk in baith realmes be cutting of the twa Princes seing that thair authoritie standing, ye conspiratouris could not cum to thair intent. Nixt thay respectit in that proude tyrane, the vertewis that wer commoun to him and thame, as arrogancie, crueltie, dissimulatioun and tressoun. For euin as yai had this lang tyme in Scotland, socht the deith of thair richteous Prince: sa he in Ingland following the trade of his antecessouris, diuers tymes attempting tressoun, wald haue put downe the Quene of Ingland. Heir alswa appeiris the Hammiltounis crueltie agains the Nobilitie of thair awin natioun, in seiking thair professit and perpetuall enemie of Scotland (as his badge beiris witnes) quha sould haue spilt, the rest of the noble blude of Scotland in peice, yat his antecessouris could not spill in weir: be quhilk electioun, being assurit that na Scottis hart can luif thame, sa can thay luif nane of zow, agains quhome, yai haue vsit sa mony tressonabill actis.

Thay do schaw alswa, how crueltie & auarice hes blyndit yame, that thay can not se, in bringing a tyrane to haue power ouer yame, seing yai

preten-

pretending neirest cleame to the Crowne, sould be neirest the danger.

And zit for all this, could thir men be weill cõtentit, gif be ony meanis thay could attene to thair intent, be spoyle and rubberie, as thay did quhen as thay wer placit in supreme authoritie, or be making of zow slaues, as thay did in felling of yair Quene begin yat practise: quhairin how beit the inhumanitie was greit, zit wes it not in supreme degre of crueltie. Bot it is na moderat, tollerabill, nor accustomat thing that thay seik: It is ye blude first of our innocent King, euin sic as hes bene preseruit be wyld beistis: nixt the blude of all his trew seruandis and trew subiectis indifferentlie. For quhat defence can be in Nobilitie, or quhat suretie agains yame yat hes murtherit ane King, & seikis strangeris to murther ane vther King? quhome sall thay spair for vertew and innocencie, that laitlie executit, and zit defendis the murther of the Regent? or quha will be ouersene for law degre, or base estait, in respect of yai yat conductit boucheouris out of Teuidaill to slay Maister Iohne Wod, for na vther caus, bot for being ane gude seruand to the Crowne and to the Regent his maister, and had espyit out sum of thair practisis.

¶ Gif this thrist of blude of thay lochlechis,

micht be impute to haistie hounger, for ony sic
dane motioun, quhilk causis men sum tymes t
forzet thair dewtie, thair micht zit be sum hop
yat sic a passioun ouerpast, thay wald with tym
remember thame selfis, and efter power amen
faultis past, or at leist abstene in tyme to cum
Bot thair is na sic humanitie in thair nature, no
na sic pietie in thair hartis. For not content wit
ane Kingis blude, thay gaip for his sonnis mur
ther: not satisfy it to haue slane the Regent, tha
keipit ye murtherar in ye Dukis hous in Arran
maist lyke thinking, as gif thay honourit not th
doar, thay sould not be kna win as counsallour
of the deid, & wald tyne the gloir of thae nobi
act. And besydes all yis yai ar not only cõtent
to maintene Scottis tratouris, bot alswa ressai
Inglis tratouris, and settis vp a sanctuarie of tre
soun, a refuge of Idolatrie, a receptacle of thei
and murtheraris.

And howbeit the bullerant blude of a King
a Regẽt about yair hartis, quhairof ye lust in ya
appetite geuis thame lytill rest, daylie & hourli
making new prouocatioun, zit yat small space
rest, quhilk yai haue besyde ye executioũ of ya
crueltie, thay spend in dreuysing of generall v
quyetnes throw the haill coũtrie. for not cõte
of it yat yai yame selfis may steill, brybe, & rei
tha

thay ſet out ratches on euerie ſyde, to gnaw the pepillis banis, efter that thay haue conſumit the fleſche, and hountis out, ane of thame the Clangregour, ane vther ye Grantie and Clanchattan, ane vther Bakcleuch and Fairnyherſt, ane vther the Iohnſtounis and Armeſtrangis: & ſic as wald be haldin the haly eſt amãgis yame, ſchew plainlie ye affectioun yai had to baneis peice and ſteir vp troublis, quhẽ thay bendit all thair fyue wittis, to ſtop the Regent to ga firſt north, and fyne ſouth, to puneis thift and oppreſſioun: and quhẽ thay ſaw, that thair counſall wes not authoriſit, in geuing impunitie to all miſordour, thay ſpend it in putting downe of him that wald haue put all in gude ordour.

Thair is a kynd of thair theifis euin odious to mair gentill theifis, quhilk calling thame ſelfis greit gentilmen ſpoyllis trauellaris, cadgeris, and chapmen be the way, and ranſounis pure men about Edinburgh for xx. ſchilling ye heid, quhilk vyce cã not proceid of vengeance of enemeis, bot father of lufe & pleſure in wickidnes. This kynd of men dois not only diſhonour to Nobilitie in ſteilling, & to theifis in purſpyking, bot alſwa to the haill natioun of Scotland, geuing opinioun to ſtrangeris, that ſum of the Scottis be of ſa law courage, that men amangis theme aſpyring to ye

hieſt eſtait of a kingdome, hes crouchit tha
ſelfis in the maiſt law ordour of knaifis.

¶Now, my Lordis, ze may conſidder, how y
that ſlayis ſa cruellie Kingis and thair Lieute
nentis, will be mercyfull to zow: and quhen th
ſall haue put zow doun, yat craifis reuenge of y
Kingis blude, ze may vnderſtand how few d
craif iuſtice of zour ſlauchter. Ze may ſe how c
ell yai will be in oppreſsioun of the pure, hayi
cut of zow, quhilk being of maiſt nobill and p
tent houſis of this realme, ſufferis throw zo
ſleuthfulnes euerie part of this countrie, to b
maid worſe nor Liddiſdaill, or Annanderdaill,
not only ſufferis ye puſpykeris of Cliddiſdaill, t
exerciſe thift and reif as a craft, bot nuryſsis a
authoriſis amangis zow, the cheif counſellaris
all miſordour, as ane edder in zour boſum.

¶Of all this ze may lay the wyte on na vth
bot vpon zour ſelfis, that hes ſufficient power
repres yair inſolécie & proudnes, hauing in zo
hand the ſame wand that ze haue chaiſtiſit yam
with of befoir. For ze haue zour protectour t
ſame God this zeir, yat was the zeiris bypaſt, v
changeabill in his eternall counſellis, conſtant
promeis, potent in puniſching, and liberall in
warding: ze haif zour trew freindis yat wer wi
zow of befoir: ze ar delyueris of diſsimulat br

ther, yat had yair bodyis with zow, & yair hartis with zour enemeis: that ſubſcryuit with zow, & tuik remiſsioū of zour aduerſaries: yat ſtuid with zow in battell, luiking for occaſioun to betray zow, had not God bene zour protectour. Ze haif a greit nūber of new freindis alienat from yame, for thair manifeſt iniquitie in deid, wickidnes in worde, and treſſoun in hart. Ze haue of the ſame enemeis that ze had then ſa mony, as hes thair hartis herdinnit, & yair myndis bent agains God and lawfull magiſtratis. ze haue the ſame actioun yat ze had then, accumulat with recent murther and treſſoun, to prouoke the ire of the Eternall agains thame. How far God hes blindit thame, blind men may ſe, yat hauing ſa euill ane actioū, & ſa mony enemeis at hame, zit be hounding out of ſmall tratouris of yair awin wickit conſpiracie (men execrabill to thair awin parentis, quhome amangis vtheris thay haue diueris tymes ſpoylit) be hounding out, I ſay, of ſic perſounis, to brirne, murther, reif, and ſteill, thay prouoik the Quenis maieſtie of Ingland to ſeik vengeance of yair [illegible] preſsioun agains hir realme and ſubiectis, q[illegible] vengeance Iuſtice & honour craifis of hir ſa in[illegible]ſtantlie, yat ſcho can not ceis bot perſew thame, thair reſſettaris & maintenaris, vntill ſcho gif ſic exempill to vtheris, that althocht thay will not

which was about the middle of May 15

respect vertew, zit for feir of punitioun thay sa
be content to leif in peice with nichtbouri
quhairin hir heichnes hes alreddy renewit th
memorie of hir experimẽtit liberalitie & tend
lufe to this natioun, seiking on hir proper cha
ges, and trauel of hir subiectis, ye punitioũ of sic
as we on our charges sould haue punisit: I men
not onlie of our tratouris, bot alswa ressettaris o
hir maiesties tratouris: and in doing of yis, seiki
pacificatioun amangis thame thrt violatit peic
with hir without prouocatioun, seuering the pu
nischment of sic as ar gyltie in offending, frõ th
subiectis that hes not violatit peice. And as sch
keipis peice and Iustice amangis hir awin subie
ctis in Inglãd, sa vnrequyrit scho offerit suppor
to the same end in Scotland: and not only geui
remedie to our present calamiteis, bot cuttis th
ruit of troublis to cum, & preuenis ye wickit co
sall of sic, as prouoikis Inglismen, & solistis Frẽch
men to cum in this realme: to the end, that thi
twa natiounis enterit in barres ye ane agains th
vther, yai may saciat thair cruell hartis of blude
yair obstinat will of vengeance, thair bothum
les couatice of spoyle and thift.

Thairfoir seing God hes sa blindit zour ene
mies wittis, my Lordis, be in gude hope that he
sall alswa cast the spreit of feir and disperatioun

in

Hence it is evident this libel has been written before the English army entered Scotland

in thair indurat hartis, & proſper zour gude ad-
pun, to the quhilk he confortis zow with his red
die help, exhortis zow be his word, & conſtranis
zow be the dewtie of zour eſtait, & neceſsitie of
preſeruing of zour lyfis & honouris. For promeis
being neglectit, aith violatit, ſubſcriptioun ſet at
nocht, thair is na meane way left bot outher to
do or ſuffer. And ſeing that baith ar miſerabill a-
mangis ſic as ſould be freindis, zit better it is to
ſlay iuſtlie, nor to be ſlane wrãgfullie. For ye ex-
ecutioun of Iuſtice in puniſsing ye wickit is ap-
prouit be God and mã, & ſleuthfulnes in defẽce
of Iuſtice can not be excuſit of treſſoũ. And be-
ſydes that, God ſchewis him ſa mercyfull and li-
berall to zow, in ſending zow freindis be procu-
ring of zour enemeis. Alſwa the perſounis maiſt
recommendit of God craiſis the ſame: for faikles
blude, oppreſsioun of the pure, and of ye father-
les, cryis continually to ye heuin for a vengeãce,
quhilk God cõmittis to zour handis as his Lieu-
tennentis and ſpeciall officiaris in that part. And
euin as he rewardis faith and diligence in obedi
ence of his eternall will, ſa he will not neglect to
puniſche ſleuthfulnes in iuſt execution of his
commandimentis.

¶ Thairfoir, my Lordis, as ze wald that God
ſould remẽber on zow and zour poſteritie, quhõ

thay ſall call on him in thair neceſsitie, remēber on zour King our Souerane, & on my Lord Regentis pupillis, cōmittit to zow in tutorie be the deuoir of zour office & eſtait, anēt perſounis yat ar not in age nor power to help thame ſelfis, and ar recōmēdit ſpecially to all Chriſtianis be God in his holy Scripture: and defend ſic innocent creaturis, as may nouther do nor ſpeik for yame ſelfis, from the crueltie of vnmercyfull wolfis. Neglect not the occaſioun, nor refuſe not help ſend to zow be God, bot recognoſce thankfullie his fauour towardis zow, yat cauſis zour enemeis to procure zour help, neglect not the offer of freindis, in caice gif ze lat ſlip this occaſioun, ze ſal eraiſ it in vaine in zour neceſsitie. Think it na les prouidence of zour heuinlie father, than gif he had ſend zow ane legioun of Angellis in zour defence, and remember that he ſchew him ſelf neuer mair freindfull and ſuccurabill to na pepill, than he hes done to zow, and traiſt weill gif ze will perſeueir in obedience and recognoſcence of his grace, he will multiplie his benefitis to zow and zour poſteritie, and ſall neuer leif zow, vntill ze forzet him firſt.

FINIS.

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